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habēo see Brg. *Grd.* I₂, 575 and Uhl. *Wb.* s. v. *gadiliggs*.—*Hear*: *ear* is altogether improbable. Verbs signifying to 'hear' often come from a root-meaning 'resound, sound.' The proethnic man would know the ear not as an organ of hearing but as a projection or orifice. Cf. author, MOD. LANG. NOTES, I₃, 87.—*Hound* is better connected with IE. *ḱuon-* 'dog.' Cf. especially Arm. *skund* < **ḱuon-to-*, Brg. *Grd.* I₂, 336, 555.—*String* may be otherwise explained. Cf. Brg. *Grd.* I₂, 726. Lat. *stringō* is better taken with *strike*.—*Thaw* cannot be accounted for from Gk. *τήνω*, since that would be represented in Germ. by **pōh-* or **pōg-*, not by **pa(g)w-*. At best it can be connected only through a root *tā-*. Cf. Prellwitz, *Et. Wb.* s. v. *τήνω*. It is, perhaps, rather a derivative of the root *tā-* 'swell, flow.'—On the connection *thrall*, Goth. *þragjan* 'run': Gk. *τρέχω* 'run,' cf. Uhlenbeck, *PBB.*, 22, 191 f. Goth. *þragjan* may be referred to a root *terq-*, *trq-*, *trēq-*, an outgrowth of *ter-*, *trē-* 'turn.' Cf. OSI. *trūkajuti* 'roll,' *trūkalo* 'circle, wheel,' NSL. *trcati* 'run' (Miklosich), OE. *þræg* 'time' (cycle); 'paroxysm' (a twisting). For other closely related words cf. Kluge, *Wb.* s. v. *drechseln, drehen*.

The development in meaning is in some cases not explained, in others incorrectly explained. For example, a note should be added under *dapper* to explain the various meanings of its congeners. Again, it is not true that the primary meaning of Germ. *haira-*, E. *hoar*, was 'venerable,' but rather 'gray' (with age), from the root *qej-* 'shine, be bright, white' in Goth. *hai-dus*, *hai-s*, *hei-tō*, etc.

A few slips in English occur. It is a loose use of the word *identical* to say: "The Teut. *√ hat* 'hate' is perhaps ident. w. the Teut. *√ haþ*," etc. So in several instances.—Under *sin* we meet with the queer expression "cf. yet ON. *synð*" (=G. "vgl. noch") instead of "cf. also," etc.—We should hardly say "the sb. (Teut. *staupa-* 'beaker') rests on [=beruht auf] the adj. *staupa-*," but rather "is based on."—It is incorrect to say: "The meaning of the E. word [glad] is secondary when compared with the orig. meaning 'smooth.'" Not "when" but "as compared," since it is secondary whether compared or not.—Under *glare* we read: "OE. **glarian* is unauthorized" =unauthenticated, unbelegt. So under *hogshead*: "origin and history of this compound are unauthorized" =unexplained.

The above appear to me, on a rather hasty examination of the book, to be the principal errors. In spite of these, *Eng. Et.* will serve the student as an excellent "introduction to the study of the historical grammar of English." One could wish that the book were not quite so unpretentious in size and general plan. Perhaps later editions of *Eng. Et.* will show as rapid a growth as did the several editions of Kluge's *Et. Wb.*

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ICELANDIC GEOGRAPHY.

Th. Thoroddsen, Geschichte der isländischen Geographie. Autorisierte Übersetzung von AUGUST GEBHARDT. Erster Band: Die isländische Geographie bis zum Schlusse des 16. Jahrhunderts. Leipzig, B. G. Teubner, 1897. 8vo, pp. xvi, 237. Zweiter Band: Vom Beginne des 17. bis zur Mitte des 18. Jahrhunderts, 1898. 8vo, pp. xvi, 383.

THORODDSEN'S work, as far as completed, lies before us in a German translation. If we call attention to the work of the famous Icelandic geologist in the columns of this journal it is because of the rich contents of the book, which will equally interest the geographer and the student of history and literature.

The title is indeed misleading; even if we interpret it in its widest application it will hardly cover all that is presented in these chapters. The author, as well as the translator, has realized this, and the second volume bears the enlarged title: *Vorstellungen von Island und seiner Natur und Untersuchungen darüber in alter und neuer Zeit*. The first volume begins with an account of the island before its colonization; the various adventuresome journeys are then discussed and the trade relations with the mother country and other nations. It ends with a presentation of Icelandic culture during the period of reformation. The second volume, more minutely than the first, treats of the intellectual history of Iceland during the following one hundred and fifty years—the time of superstition and of the gradual reforms that prepare its modern culture. What lends these investigations an especial importance is the great amount of manuscript material that the author has drawn upon, and the many other sources now for the first time made more accessible. The translator has acquitted himself of his exceptionally arduous task with great skill; the happy imitation of a style so different from a more or less artificial literary idiom puts the reader at once into the *milieu* of the public for whom the original work was written.

A third volume is to carry the author's researches to the beginning of his own geographical survey, which after seventeen years of unceasing toil and unparalleled endurance

has just been completed. Naturally the history of scientific pursuits will be more emphasized. Besides the additional notes and the indispensable index, we are promised a map of Iceland, which would be welcomed by many, certainly by the students in the early history and literature of a country for the study of whose geography there are very few helps at our disposal.

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MAIDEN MODER MILDE.

TO THE EDITORS OF MOD. LANG. NOTES,

SIRS:—In a note in your columns (x, 127) I called attention to the fact that, although Morris' pointed out on p. 5 of his edition of the *Ayenbite* a passage in verse written in the MS. as prose, he seems not to have perceived that the prayers with which the MS. opens and closes are likewise in verse, though written as prose.

The second of these prayers runs as follows:

Mayde and moder mylde.
uor loue of þine childe:
pet is god an man:
Me þet am zuo wylde
uram zenne þou me ssylde:
ase ich þe bydde can. amen. P. 271.

A certain similarity in phraseology in religious poems similar in subject, particularly in such a meter, is to be expected. In certain cases, however, the similarity is such as to be worthy of remark. In the remarkable body of poems collected in MS. Harl. 2253 (ed. Bøddeker, Berlin, 1878, and in part elsewhere) occurs the following close parallel to this passage:

Maiden moder milde,
oiez cel oreysoun;
from shame þou me shilde,
e de ly mælfeloun.
for loue of þine childe
me menez de tresoun;
Ich wes wod & wilde,
ore su en prisoun. P. 220.

Other parallels to separate phrases occur:

mayden ant moder mylde,
fore loue of þine childe
ernde vs heuene lyht. P. 197.
soffre neuer þat y be so wilde ne so wod P. 216.
bat ich her forlose be P. 216.
leuedi, for þi milde mod, þou shilde me from synne.

Also to the opening lines of the first of the two prayers in the *Ayenbite*

Zuete iesu bin holy blod
bet bou sseddest ane be rod P. 1.

there is the following parallel:

louerd, þat ilke blod,
þat opu sheddest on þe rod P. 208.

These are worthy of remark only incidentally. The parallel in the first case can hardly be accidental. The date of the Collection is c. 2300

(Wright, in or after 1307; Bøddeker, c. 1310; N.E.D., s. v. amarstled, c. 1500), that of the *Ayenbite*, is of course, 1340. The poem in question is presumably of Midland origin, as Bøddeker says: certainly there is nothing distinctively Southern about it: and in this connection, it may be noted that in the prayer the form *ssylde* is used, instead of the distinctively Kentish form *sseld*—a form occurring, in fact, in the first of the two prayers of the *Ayenbite*. And the poem is doubtless original—not a translation from the French. The neatness of the versification with its triple rime (there are six stanzas) taken together with its macaronic character attests this.

We may suppose then that the composer of the prayer knew the poem in the Harleian collection. Whether Dan Michel was the composer is of course a matter apart, and immaterial. The prayer occurs at the end of the dissertation on the difference between men and beasts, which with the allegory of the Sawles Warde follows Michel's colophon to his translation of Lorenz; presumably these are his as well as the main work—the MS. is, I believe, supposed to be a holograph. But this naturally does not argue that the prayer was of his composition.

The point to which I would call attention is that this prayer (the same is true to a less notable extent of the other cases cited) is a good example of the free use made in religious verse of "tags" or religious kennings, as they might be called,—of which the phrase "maide and moder mylde" is a typical example.

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AVERAGE.

TO THE EDITORS OF MOD. LANG. NOTES,

SIRS:—The *Oxford Dictionary* questions the derivation of *average* from *averia*, "beasts of burden," meaning the services which tenants were bound to render in hauling loads, etc., for the lord. But a passage in Jocelin of Brakelond's *Chronicle*, (1173-1202) seems decisive. He says:

"Solebant homines ville ire apud Laginghehe et reportare *avragium* de anguillis de Sutrea, et sepe vacui redire, et ita vexari sine aliquo emolimento celerarii: unde convenit inter eos ut singule triginta acre de cetero darent unum denarium per annum, et homines remanent domi."

Evidently they commuted the uncertain and vexatious service of hauling, when their time was often wasted because there were no eels to haul, for a fixed *avragium*, or money-payment, based, no doubt, upon the *average* value of their services in the year.

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